Repenting for Backbiting

Be informed that it is mandatory on the backbiter to repent, regret and feel sorry for what he has done so he may get himself out of Alla-h Almighty exacting on him what he deserves. After that, he must seek forgiveness of the person whom he had backbitten, perhaps he will forgive him and get him out of his wrongdoing. He ought to seek his forgiveness while he is sorrowful, regretful about what he had done, for a pretentious person may seek forgiveness just to feign piety while inwardly he is not regretful at all, thus he adds another sin. There are The" :(ص) two traditions regarding its atonement: One is this tradition by the Prophet atonement for the one whom you had backbitten is that you seek Alla-h's forgiveness for him" (Ihya- al-Ulu-m, Vol. 3, p. 145; also see Al-Ka-fı, Vol. 2, p. 357 and p. 172 of Al-A`ma-li by Sheikh al-Mufı-d).

statement: "If one owes his [Muslim or human] brother for having wronged (ص) Another is his him, whether it may be with regard to his honor or wealth, he must seek his forgiveness for it before a Day comes when there is neither a dinar nor a dirham. It will be taken out of his good deeds. But if he has no good deeds, his fellow's bad deeds are transferred to him, adding to those of his own" (Ihya- al-Ulu-m, Vol. 3, p. 145). One may combine seeking forgiveness for the one whom he backbit with seeking the Almighty's forgiveness especially if the backbitten person may not have come to know about the person who had backbitten him.

There is the possibility that if one goes to someone and seeks his forgiveness, this will further cause bad feelings and grudge. Such combination may also be applied in case one cannot meet the person whom he had backbitten because that person is now dead. It is commendable that one should go and seek forgiveness of one who knew that he had been backbitten by him, and it is commendable for the latter to accept the backbiter's excuse according to the verse by the Almighty that says, "… Hold to forgiveness; command what is right…" (Qur'a-n, 7:199). The asked Gabriel: "What is this forgiveness?" Gabriel said, "Alla-h orders (ص) Messenger of Alla-h you to forgive whoever wronged you, to stay in touch with whoever severed his ties with you, and to give whoever deprived you" (Ihya- al-Ulu-m, Vol. 3, p. 146).

According to another report, when humans are brought before Alla-h Almighty on the Judgment Day, they will be addressed thus: "Let anyone who had sought rewards from Alla-h stand", whereupon only those who had forgiven others would then stand" (Ihya- al-Ulu-m, Vol. 3, p. 146).

It has been reported about someone that a man said to him, "So-and-so has backbitten you."

He, therefore, sent him a platter of fresh dates and said to him, "It has come to my knowledge that you have given me by way of present some of your own good deeds; therefore, I wanted to reward you for them, but please excuse me because I can not reward you enough" (Ihya- al-Ulu-m, Vol. 3, p. 146).

One route which the apologetic person can take is to exaggerate in praising the man whom he had backbitten and seek to be close to his heart and continue to do so till he wins his heart. But if he does not win his heart, his own apology and attempt to be close to that person will be regarded as good deeds counted for him, and they may suffice to wipe out the backbiting sin on the Judgment Day.

There is no difference between backbiting a young or an old person, a living or a dead one, a male or a female. Let seeking Alla-h's forgiveness and supplicating for the person whom one had backbitten be done in a proper way that suits the person whom he had backbitten. He may supplicate the Almighty to grant a young person guidance, a dead person mercy and forgiveness, and so on.

The obligation is not dropped if one grants his honor to people because it is granting what should not be granted. Jurists have said that one who permits others to charge him doest not has said, "Can (ص) rescind his right for compensation. It has been narrated that the Prophet you at all be unable to do what Abu- Damdam does? Whenever he leaves home, he says, 'Lord! I have offered my honor by way of charity to people'?" (Ihya- al-Ulu-m, Vol. 3, p. 146).

It means: "I do not demand on the Judgment Day retribution from one who has wronged me [by backbiting me], and I do not complain about him." It does not mean that backbiting him had thus become permissible; rather, forgiveness must be sought for it as is the case with all other atonements, and surely Alla-h is the One Who grants success.

What one can conclude is this: Be informed, may Alla-h Almighty grant you and our own selves success, the ultimate goal of the most Exalted One with regard to His creation, and the first objective behind sending His prophets and messengers with divine books and legislated codes, is to attract the creation towards the One, Praise to Him, and to cure them of the ailment of ignorance. Their attention is to be directed towards the final abode, the rejection and safeguarding of this abode, lest one should perish if doing so is perilous, and they should be attracted to something which no eyes had ever seen, nor ear had ever heard, nor a human mind had ever imagined.

Attention is also drawn, thereafter, to managing the physical life-preserving needs and all means for preserving humankind. This depends on people getting together, cooperating and solidifying their ranks with each other through learning and teaching, reminding the men of

reason, of knowledge and understanding, urging everyone to be of benefit to others in attaining what benefits him, too. By nature, man cannot be independent as he seeks his livelihood, nor can he alone meet all his needs such as food and other necessities.

There is no harm when the objective of the most Wise One, the most Great, focuses on people's togetherness, on hearts being in harmony, in love, when they are present or absent. Therefore, reports and legacies have all agreed to urge people to love each other, to abandon their disputes. The Almighty has increased the rights which His servants owe to each other, warning them against denying goodness and against being ingrates, promising them generous rewards when they care about each other and have affection for each other, warning them against abandoning such ethics with a great deal of punishment and retribution as you, by the will of Alla-h, will come to know in the reports which we will cite about the Prophet (ص).

Let us state what suits this message twelve traditions so we may be brief. If one seeks the ultimate end, let him read the categorized books in this regard such as Al-Ikhwa-n book by al-Sadu-q ibn Babawayh, the chapter on belief, the chapter on fellowship and other chapters in Al-Ka-fi by al-Kulaini, may Alla-h sanctify him, for there is in them sufficient wisdom for those who seek admonishment and a healing medicine for those who have vision.

Tradition 1

We have been informed by the happy and righteous mentor Noor ad-Din Ali ibn Abd al-Ali al-Maysi, may the Almighty sanctify him and fill his grave with light, through permission from his mentor, the late forgiven Shams ad-Di-n Muhammad son of the caller to prayer al-Jazeeni who quotes the mentor Diya- ad-Di-n Ali son of the happy ima-m, scholar and critic Shams ad-Di-n Abu- Abdulla-h, the martyred Muhammad ibn Makki, who quotes his afore-mentioned father quoting the master Ami-d ad-Di-n Abdul-Muttalib and the mentor Fakhr ad-Di-n son of the mentor and virtuous ima-m, the scholar who brought the creed to life, Jamal ad-Di-n al-Hassan ibn Yousuf ibn al-Mutahhar who quotes his afore-mentioned father quoting his happy grandfather, the one whose creed is sound, namely Yousuf ibn Ali ibn al-Mutahhar.

Who quotes the mentor/critic Najm ad-Di-n Ja`far ibn al-Hassan ibn Sa'i-d al-Hilli quoting Sayyid Muhyi ad-Di-n Abu- Ha-mid Muhammad ibn Abdulla-h ibn Ali ibn Zuhrah al-Hilli quoting the honorable faqi-h Izz ad-Di-n Abu- al-Harth Muhammad ibn al-Hassan al-Husaini al-Baghdadi quoting the mentor Qutb ad-Di-n Abul-Hussain ibn Sa`i-d ibn Hibatullah al-Rawandu-zi quoting the mentor Abu- Ja'far Muhammad ibn Ali ibn al-Muhsin al-Halabi quoting the mentor faqi-h Abul-Fath Muhammad ibn Ali al-Karajki.

Saying that Abu- Abdulla-h al-Hussain ibn Muhammad ibn al-Sairafi al-Baghdadi has said

that Judge Abu- Bakr Muhammad ibn al-Ji'a-bi has said that Abu- Muhammad al-Qasim ibn Muhammad ibn Ja'far, one of the offspring of Omer ibn Ali, peace be with him, has said that as saying that the (ع) his father quotes his father citing his forefathers quoting Ima-m Ali said, "A believer has three rights which his brother owes him and (ص) Messenger of Alla-h from which he has no way out except by carrying them out or be exempted from them (or any of them): He must forgive him when he slips away, have mercy on him when he sees him in tears, covers up his defect, straighten him when he stumbles, accepts his excuse when he seeks it, visits him when he returns from absence, continues to provide him with advice, safeguards his friendship.

Protects his trust, visits him during his sickness, be present when he dies, responds to his call, accepts his gift, rewards him for keeping in touch with him, thanks him when he bestows a blessing upon him, supports him very well, safeguards his lawful possessions, performs his errands, responds to his request, seeks Alla-h's mercy for him when he sneezes, guides him when he strays, responds to his greeting, finds his speech to be good, expresses appreciation for his bounties, believes him when he swears, befriends him and not antagonize him, supports him when he is an oppressor or when he oppresses: As regarding supporting him when oppresses, he keeps him away from oppressing. As regarding supporting him when he is oppressed, he helps him take what belongs to him. He does not hand him over [to his enemy], nor does he betray him; he loves for him the same goodness which he loves for himself, and he hates the same evil to afflict him as he hates it for himself" (Kanz al-Fawa-id, Vol. 1, p. 306). saying, 'Some of you (ص) said, "I have heard the Messenger of Alla-h (ع) Then the Ima-m leaves out something which he owes his brother, and on the Day of Judgment, he will be tried .(on its account'" (Kanz al-Fawa-id, Vol. 1, p. 307

Tradition 2

Through the above-stated isna-d tracked back to Sayyid Muhyi ad-Di-n Zuhrah, the latter says that he was told by Abul-Hassan Ahmad ibn Wahab ibn Sulayma-n "… through my recitation to him in the month of Sha`ba-n in the year 591 A.H. (August of 1195 A.D.), he said that he was told by Judge Fakhrud-Di-n Abul-Rida ibn Sa`i-d Abdulla-h ibn al-Qasam al-Sahrawardi on Friday, 574 A.H. (September 22, 1178 A.D.) in Mosul saying that he was told by the ha-fiz mentor Abu- Bakr Wajeeh Ta-hir al-Shahami in his recitation on a Wednesday, the fifth of the month of Ramada-n of 539 A.H. (March 1, 1145 A.D.) saying that he was told by the kind mentor Abu- Ha-mid Ahmad ibn al-Hassan al-Azhari saying that he was told by the mentor Abu- Muhammad al-Hassan ibn Ahmad ibn Muhammad ibn al-Hassan ibn Ali Mukhallad al-

Mukhalladi al-Adl who recited the tradition to him and who acknowledged it. The latter said that he was told by al-Abba-s Muhammad ibn Isha-q ibn Ibrahi-m al-Thaqafı al-Sarraj with regard to his recitation to him in 312 A.H. (924 A.D.) which he acknowledged, saying that he was told by Qutaibah ibn Sa`i-d who said that he had heard the tradition from al-Laith who quoted Aqi-l quoting al-Zuhri quoting Sa-lim quoting his father saying that the Messenger of said, 'A Muslims is the brother of a Muslim; he does not wrong him or taunt him. (ص) Alla-h When one is in need of his brother, Alla-h will be behind him with regard to his need, and if one eases the distress of a Muslim, Alla-h will reward him for it by easing one of his causes of distress on the Judgment Day. And if one covers the fault of another Muslim, Alla-h will cover .(him on the Judgment Day'" (Al-`Awa-li, Vol. 1, p. 128

Tradition 3

Through the previous isna-d traced back to Sayyid Muhyi ad-Di-n saying that he was informed by the judge and Islam's mentor "Abul-Maha-sin" Yousuf ibn Ra-fi` ibn Tami-m "… According to my recitation to him on the 14th of Jumada II in the year 618 A.H. (August 5, 1221 A.D.), he said that the ima-m/judge Fakhd ad-Di-n "Abu- al-Rida" Sa`i-d ibn al-Qasam al-Sahru-di who was heard in Juma-da II of the year 574 (November of 1178 A.D.) saying that he was told by the ima-m/mentor "Abul-Fath" Muhammad ibn Abdul-Rahma-n, the Kashmahini orator, according to my recitation to him on a Saturday, the 17th of Shawwa-l of 541 A.H. (March 22, 1147 A.D.) saying that he was informed by Sheikh "Abul-Qa-sim" Hibatullah ibn Abdul-Wa-rith ibn Ali ibn Ahmad al-Shira-zi, or he may have written it in person, in the month of Rabi` I in 486 A.H. (April of 1093 A.D.) saying that he was told by "Abu- Nasr" Ahmad ibn Abdul-Baqi ibn al-Hassan ibn Tawq al-Mu`addal saying the he was told by "Abul-Qa-sim" Nasr ibn Ahmad ibn Muhammad, the jurist, saying the he was told by "Abu- Ya`li" Ahmad ibn Ali ibn al-Muthanna, of Mosul, of Tami-m, saying that Habatullah and "Abul-Qa-sim" Abdul-Azi-z Ali ibn Ahmad al-Sukkari saying that he was told by "Abu- Tahir" Muhammad ibn Abdul-Rahma-n ibn al-Abba-s al-Mukhallas saying that he was told by "Abul-Qa-sim" Abdulla-h ibn Muhammad ibn Abdul-Azi-z al-Baghawi saying that he was informed by Abd al-A`la` ibn Hamma-d, the Tunisian, saying that he was informed by Hamma-d ibn Sala-mah who quoted "Abu- Ra-fi`" quoting said, "A man visited his brother in (ص) Abu- Huraira saying that the Messenger of Alla-h another village, so Alla-h placed an angel on his pathway. When he came to the angel, the latter asked him, 'Where are you going?' The man said, 'I am going to visit a brother of mine in such-and-such village.' The angel said to him, 'Has he bestowed upon you a blessing which you would like to see?' The man said, 'No, but I love him for the sake of Alla-h.' The angel said,

'I am a messenger sent to you by Alla-h to tell you that Alla-h has loved you just as you have loved him'" (Muslim, Sahi-h, Vol. 4, p. 1988, tradition 2567).

Tradition 4

Through the previous isna-d tracked to Judge Fakhr ad-Di-n al-Sahrawardi, the latter said that he was told by the ha-fiz/sheikh Thiqatud-Di-n "Abul-Qa-sim" Za-hir ibn Ta-hir ibn Muhammad al-Shahham by way of recitation to him as the judge was listening on the 29th of Shawwl of 525 A.H. (September 24, 1131 A.D.) saying that he was told by Sheikh "Abu- Nasr" Abdul-Rahman ibn Ali ibn Mousa saying that he was informed by "Abul-Hassan" Ahmad ibn Muhammad ibn Mousa ibn al-Salt al-Qazwini in Baghdad saying that he heard the tradition from "Abu- Ishaq" Ibrahim ibn Abdul-Samad al-Hashimi by way of dictation saying that he was informed by "Abu- Mus`ab" Ahmad ibn "Abu- Bakr" al-Zuhri quoting Ma-lik ibn Anas quoting "Abu- Shihab" quoting Anas ibn Ma-lik saying that the Messenger of Alla-h (ص) said, "Do not hate each other; do not envy each other; do not turn your backs to each other, and be, servants of Alla-h, brothers. It is not permissible for a Muslim to shun his brother for more than three nights" (Muslim, Sahih, Vol. 4, p. 1983, tradition 2559).

Tradition 5

Through the past isna-d tracked back to al-Shahami, the latter said that he was told by Sheikh "Abu- Sa`i-d" Muhammad ibn Abdul-Aziz al-Saffar who said he was informed by Sheikh "Abu-Abdul-Rahman" Muhammad ibn al-Hassan al-Salami who said he was i nformed by "Abdul-Rahman" ibn Muhammad ibn Mahboob who said he was informed by Ahmad ibn Muhammad ibn Yahya who said he was informed by Muhammad ibn al-Azhari who said he was informed by Muhammad ibn Abdulla-h al-Basri who said he was informed by Ya`li ibn Maymoon who said he was informed by Yazid al-Raqashi citing Anas ibn Ma-lik saying that the Messenger of Alla-h (ص) said, "If someone pleases a believer or carries out an errand for this world or for the hereafter, whether small or big, Alla-h will surely appoint a servant for him to serve him on the Judgment Day" (see Al-Ka-fi, Vol. 2, p. 206).

Tradition 6

Through the past isna-d tracked to al-Salami, the latter said that he was informed by Abdul-Azi-z ibn Ja`far ibn Muhammad ibn al-Hira-ni in Baghdad saying he was informed by

Muhammad ibn Haru-n ibn Bariyya who said he was informed by `I-sa ibn Mahra-n who said he was informed by al-Hassan ibn al-Hussain who said he was informed by al-Hussain ibn Zaid saying that he said to [Ima-m] Ja`far ibn Muhammad, "May I be your sacrifice! Was there He said, "Alla-h described him as having the "?(ص) any jesting in the speech of the Prophet greatest moral code in jesting. Alla-h sent His prophets and there was rigidness in them, and He sent Muhammad to be affectionate and merciful. One of the manifestations of his affection towards his nation is that he teased them so that none among them would glorify him to the extent that he cannot look at him in the eyes." Then he said, "I was told by my father, quoting his father (ع) quoting his father al-Hussain (ع) Muhammad, who quotes his father Ali used to entertain with jesting a man from among (ص) saying, 'The Messenger of Alla-h (ع) Ali used to say, 'Alla-h dislikes one (ص) his companions whom he saw to be depressed. And he .(who frowns in the face of his brothers'" (Maka-rim al-Akhla-q, p. 21

Tradition 7

Through the previously stated isna-d tracked to the sect's mentor, the man who brought life back into it, and its critic, Jamal ad-Di-n al-Hassan ibn Yousuf ibn al-Mutahhar, who quotes his happy father, the man whose creed was sound, namely Yousuf ibn al-Mutahhar, saying that he was informed by the `allama genealogist Fakhar ibn al-Ma`add al-Mousawi from the faqi-h "Sadi-d ad-Di-n" (the one whose creed is sound), namely Shadha-n ibn Jibra'eel al-Qummi, from Ima-d ad-Di-n al-Tabari from the mentor "Abu- Ali" al-Hassan son of the mentor "Abu-Ja`far" Muhammad ibn al-Hassan al-Tu-si from his father, the mentor, may Alla-h sanctify his soul, from Sheikh al-Mufi-d Muhammad ibn Muhammad ibn al-Nu`ma-n from Sheikh al-Sadu-q Muhammad ibn Ali ibn al-Hussain ibn Babawayh al-Qummi from Sheikh "Abu- Abdulla-h" Ja`far ibn Qawlawayh from the mentor "Abu- Abdulla-h" Muhammad ibn Ya`qu-b al-Kulaini from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn `I-isa from Ali ibn al-Hakam from Abdulla-h ibn Bakr from Mu`alli ibn Khani-s from "Abu- Abdulla-h", namely Ima-m Ja`far whom I asked, "What obligation does a Muslim bear towards ,(ع) ibn Muhammad al-Sa-diq another Muslim?"

He said, "They are seven rights and obligations. Each of their rights is an obligation. If any of them is lost, he will get out of obedience of Alla-h and His mastership, and there will be no share in him for Alla-h." I said to him, "May I be your sacrifice! What are they?!" He said, "O Mu`alli! I worry about you. I am concerned you may lose track and not remember, and you may learn but not act upon your knowledge." The man said, "There is neither power nor might went on to say, "The easiest of them is that you should love (ع) except in Alla-h." The Ima-m

for him what you love for yourself and hate for him what you hate for yourself. The second right is that you avoid making him angry. You seek to please him and obey his command. The third right is that you help him with your own self, wealth, tongue, hand and leg. The fourth right is that you are his eyes, his mirror and his guide. The fifth right is that you must not be satisfied while he is hungry, or quench your thirst while he is thirsty, or be clothed while he is without clothes. The sixth right is that you must not have a servant while your brother has no servant; you are obligated to send him your servant to wash his clothes, cook for him and makes his bed. The seventh right is that you accept his oath, respond to his call, visit him when he is sick, be present during his funeral, and if you know that he has a need, you must take the initiative to take care of it before you obligate him to request you in its regard. Rather, you must be the one who takes the initiative. If you do this, you will have connected your friendship with his, and you will have connected his friendship with yours" (Al-Ka-fi, Vol. 2, p. 169).

Tradition 8

Through isna-d tracked to Muhammad ibn Ya`qu-b al-Kulaini from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn `I-sa from Ali ibn al-Hakam from Muhammad ibn Marwa-n who has said, "If a man goes to take care of an errand for his (ع) from Ima-m Abu- Abdulla-h believing brother, ten good deeds will be written down for him, ten bad deeds will be wiped out from his record and he will be raised ten degrees." Al-Kulaini goes on to add, "I think he also said, 'And his deed will be equivalent to setting free ten slaves and is better than one month of i`tikaf at the Haram Mosque'" (Al-Ka-fi, Vol. 2, p. 196).

Tradition 9

Through isna-d tracked back to al-Kulaini, may Alla-h have mercy on his soul, from Ali ibn Ibrahi-m ibn al-Ha-shim al-Qummi, may Alla-h have mercy on his soul, from his father from Muhammad ibn Abu- `Umaid from Hussain ibn Abu- Na`i-m from Masma` ibn Abu- Sayar saying, "One who eases the depression of a (ع) saying that he heard Ima-m Abu- Abdulla-h believe, Alla-h will ease from him one cause of depression on the Judgment Day, and he will come out of his grave with an ice-cool heart. And if one feeds him, Alla-h will feed him from the fruits of Paradise. If one gives him a drink, Alla-h will give him of the sealed nectar" (the sealed nectar is a brand of wine in Paradise) (Al-Ka-fi, Vol. 2, p. 200).

Tradition 10

We have narrated this tradition through many isna-ds one of which is cited in Tradition 7 above tracked back to Sheikh Abul-Qasim Ja`far ibn Muhammad ibn Qawlawayh from his father from Sa`d ibn Abdulla-h from Ahmad ibn Muhammad ibn `I-sa from his father Muhammad ibn `I-sa al-Ash`ari from Abdulla-h ibn Sulayma-n al-Nawfali. The latter said that he was once in the when a slave of Abdulla-h al-Najashi (ع) company of Ima-m Ja`far ibn Muhammad al-Sa-diq opened the (ع) came to him, greeted him and delivered his master's letter to him. The Ima-m letter.

The first line in it read: "In the Name of Alla-h, the most Gracious, the most Merciful. May Alla-h Almighty prolong the life of my master and consider me as his sacrifice against any ill, prevents me from seeing anything bad happening to him; surely He is the Master of all of this and is Able to do it. My master! Please be informed that I have been tested by becoming the wali (provincial governor) of the Ahwaz (in Iran). If my master sees to draw a line for me in this regard or strike an example for me so I may find guidance in it in a way that brings me closer to and summarizes in his ,(ص) Alla-h, the most Exalted, the most Great, and to His Messenger letter what he sees I should do, what I should change or replace, where I should place my zakat, who should receive it, with whom I should feel comfortable, whom I should trust, to whom I should refer in order to confide my secret…, perhaps Alla-h will grant me salvation through your guidance and instruction, for you are the Proof of Alla-h against His creation and His trust in His land, and may His blessing on you remain so."

answered him saying, "In the (ع) Abdulla-h ibn Sulayma-n says that Ima-m Abu- Abdulla-h Name of Alla-h, the most Gracious, the most Merciful. May Alla-h include you in His kindness and mercy and look after you through His care, for surely He is the Master of all of this. Your messenger brought me your letter. I read it and understood its contents, all what you stated and about which you inquired, claiming you have been tested by becoming the wali of al-Ahwaz. This pleased me and displeased me. I shall inform you about what has displeased me and what has pleased me by the will of Alla-h Almighty. As regarding my pleasure with your becoming the wali, I have thought that perhaps Alla-h will enable you to help one of the followers of the Prophet's Progeny who is in dire need for help, guide you to raise the status of those whose status has been lowered, enable you to clothe those who have no clothes to wear, strengthen through you the weak from among them and through you puts out the fire of those who disagree with this Progeny. As regarding what has displeased me, the least about which I have concerns for you is that you may stumble on one of our followers [and be unfair to him], and this will deprive you of inhaling the presence of the Holy One.

"I am going to summarize for you all what you have asked about. If you act upon it and not overlook it, I hope, by the will of Alla-h, you will be safe. I have been told, O servant of Alla-h, by who quotes the (ع) my father who has been told by his forefathers back to Ali ibn Abu- Talib saying that if one is sought for counsel by his believing brother and (ص) messenger of Alla-h did not grant him his pursuit, Alla-h will take wisdom away from him (see Biha-r al-Anwa-r, Vol. 72, p. 104, Tradition No. 36).

Be informed that I am going to suggest something for you which, if you implement, you will be ridden of your concerns. And be informed that your salvation lies in preventing bloodshed, stopping those who harm the servants of Alla-h, being kind to the subjects, not being hasty, being a good companion, lenient without being weak, tough without being arrogant. You should tolerate your superior and whoever brings you his messages. Mend the cracks among your subjects by showing them what agrees with righteousness and justice by the will of Alla-h Almighty. Beware of busy-buddies and those who disseminate calumny, and you should not keep company with any of them, and Alla-h should not see you during your day or night accepting their own judgment about who is right and who is wrong and thus Alla-h becomes angry with you and reveals your covering. Beware of the trickery of the Ahwaz Bedouins, for my say that ,(ع) father has informed me that his forefathers, up to the Commander of the Faithful said, 'Conviction never remains firm in the heart of a Jew or a [Bedouin] from (ع) the Ima-m Khuzistan" (Kita-b al-Arba`een [manuscript]).

"As regarding who you should keep company with, feel at ease and resort regarding your affairs, it is a man with an insight, a trustworthy man, one who agrees with you when you adhere to your creed. Compare your assistance, try both sides; if you see that there is someone there who can provide you with guidance, you ought to choose him as such. Beware of giving one dirham or taking off one garment or loading a beast of burden for a poet or entertainer without paying the same in the way of Alla-h.

Let your rewards, gifts, outfits be for the commanders, messengers, grandchildren, letter carriers, police commanders and those who levy the khums. Let whatever you wish to spend be on acts of righteousness in order to achieve success, to set someone free, by way of charity, for performing the pilgrimage, quenching someone's thirst and for the attire in which you perform your prayers and visit others wearing it, and the gift which you present to Alla-h Almighty and His Messenger (ص)... be all from the best of what you earn.

"O servant of Alla-h! Exert your effort so you may hoard neither gold nor silver so you may be included in this verse: Alla-h Almighty has said: '... And there are those who hoard up gold and silver and do not spend in God’s way: Announce a most grievous penalty to them' (Qur'a-n,

9:34). Do not underestimate anything sweet or food leftovers with which you fill empty stomachs; such deeds puts out the fire of wrath of Alla-h, the most Praised One, the most High.

"Be informed that I heard my father quoting his forefathers quoting the Commander of the say this to his companions one day: 'Nobody (ص) saying that he heard the Prophet (ع) Faithful is counted among those who believe in Alla-h and the Last Day if he spends his night satisfied while his neighbor is hungry.' The companions said to him, 'O Messenger of Alla-h! Now we all said, 'Do so from the leftovers of your food, of your dates, of (ص) have perished!' The Prophet your sustenance, of the clothes which you do not want whereby you put out the fire of the Lord's Wrath' (Al-Ka-fi, Vol. 2, p. 668).

"And I shall inform you of when life becomes so unwanted, so low, in the sight of the predecessors and the tabi`i-n: I have been informed by Muhammad ibn [Ima-m] Ali ibn al- prepared to depart to Ku-fa, [Abdulla-h] Ibn (ع) saying that when al-Hussain (ع) Hussain Abba-s came to him and pleaded to him in the Name of Alla-h and of kinship to be the one who will be killed in the Battle of Taff instead. The Ima-m said, 'When I am killed instead of yourself, the only difference will be that I will simply part with this life. Shall I tell you, O son of had said about this life?!' Ibn Abba-s said, 'O (ع) Abba-s, what the Commander of the Faithful yes, indeed, by my life, I would love that you narrate it to me.'

(ع) said that he had heard his father Abu- Abdulla-h (ع) said, 'Ali bin al-Hussain (ع) The Ima-m said to me once, 'I was in Fadak once at one of its (ع) saying, 'The Commander of the Faithful A woman suddenly forced her way towards me. I .(ع) walls when it was inherited by Fa-tima had a spade in my hand with which I was working. When I looked at her, my heart flew from its place due to her beauty; she was so beautiful, she looked like Buthaina daughter of `A-mir al- Jamhi, the most beautiful woman in Quraish. She said to me, 'O son of Abu- Talib! Would you like to marry me so you will no longer have to work with this spade, and I shall lead you to the treasures of the earth and to possessions that will be yours and your offspring's after you?' Ali said to her, 'Who are you so I may approach your family and seek your hand?' She said, 'I (ع) went on (ع) am life.' He said to her, 'Get back right now and seek another husband.' The Ima-m to say that he returned to his spade and composed these verses of poetry:

"Disappointed will be whoever is tempted by a covetous life,
Even if it tempts for centuries, it shall never last forever.
She came to us outfitted like the dear one Buthaina,
With ornaments similar to her decorations,
So I said to her to tempt someone else because

I have no desire for life, and I am not ignorant.
What shall I do with life since Muhammad's life
Has been snatched away in the midst of heroes?
Suppose she brings me means to access treasures
And the wealth of Qarun and the domains of the tribes,
Will fate not render them all to naught?
And its treasures are sought with tribulations; so,
Tempt someone else for I am not willing to have
All what you offer: possessions, prominence and pursuits.
I have satisfied myself with what has been destined for me,
So, do what you will, O Life, with those who are easy to lure,
For I fear Alla-h on the Day I shall meet Him for sure,
And I fear a torment that
Stays and will never depart'
(see Mana-qib Al Abi Ta-lib, Vol. 2, p. 102).

"He left this world without owing anything to anyone till he met Alla-h praised, having no blame after him followed in his footsteps as (ع) on him, nor was he spoken ill of. Then the Ima-ms has reached you. They were not stained with any of this life's filth, peace and blessings be with them all, and may Alla-h reward them with the very best. I have informed you of the best of this life and of the Hereafter, and I have cited for you what the truthful one, the one who is believed has said; so, if you act upon my advice to you in this ,(ص) by Alla-h, the Messenger of Alla-h letter of mine, and if your sins weigh as heavily as the mountains and count as many as the sea waves, I will wish Alla-h to overlook them all, the most Exalted One, the most Sublime, in His own Power.

"O servant of Alla-h! Beware of scaring a believer, for my father, [Ima-m] Muhammad ibn Ali saying, 'One who (ع) has quoted his father citing his grandfather Ima-m Ali ibn Abu- Talib , (ع) casts a look at a believer in order to scare him, Alla-h will scare him on the Day when there is no shade except His, and Alla-h will resurrect him in the form of particles, his flesh, body and all his parts, till he is lodged in his final abode' (Jami` al-Akhba-r, p. 154 in a chapter dealing with harming a believer; see also Al-Ka-fi, Vol. 2, p. 368).

citing the Messenger of Alla-h (ع) "My father has quoted his forefathers quoting [Ima-m] Ali saying, 'One who relieves the distress of one of the believers, Alla-h will remove his (ص) distress on the Day when there is no shade but His and will grant him security on the Day of the greatest fear and protect him from an evil reverting. And if one meets the need of his

believing brother, Alla-h will meet many of his needs one of which is Paradise. If one clothes his believing brother, Alla-h will clothe him of the silk of Paradise, its shiny silk, and he will wade in the Pleasure of Alla-h as long as he is outfitted in it.

If one feeds his brother to satisfy his hunger, Alla-h will feed him of the good things of Paradise, and if he gives him a drink to quench his thirst, Alla-h will let him drink of his Lord's sealed nectar. If one serves his brother, Alla-h will let the immortalized youths be his servants and lodge him in the company of His pure friends. If one transports his believing brother on his conveyance, Alla-h will let the conveyances of Paradise convey him and brag about him before the angels who are close to Him on the Judgment Day. If one marries off his believing brother to a women with whom he feels comforted, who strengthens him and with whom he feels restful, Alla-h will marry him to the huris with large lovely eyes' (see Thawa-b al-A`ma-l, p. 177).

"'And if one visits his believing brother without seeking his brother to do something for him, Alla-h will record him among the guests of Alla-h, and it will be binding upon Alla-h to be generous to His guest' (Ja-mi` al-Akhba-r, p. 90 in a chapter about pleasing a believer; see also Al-Ka-fi, Vol. 2, p. 176).

"O servant of Alla-h! My father has also narrated to me quoting his forefathers quoting Ima-m saying one day to his (ص) saying that he had heard the Messenger of Alla-h (ع) Ali companions, 'O folks! One is not counted as a believer who just believes with his tongue but not with his heart; so, do not track the faults of the believers, for if one tracks the faults of a believer, Alla-h will track his faults on the Judgment Day and expose him even in the depth of his own home'" (see Al-Ka-fi, Vol. 2, p. 355).

saying that (ع) "And my father has also narrated to me that his forefathers quote Ima-m Ali Alla-h took the covenant of a believer to be truthful when he speaks and not to seek revenge against his foe, that he should not satisfy his anger by exposing his own self. A believer is gagged for a short-lived goal followed by a lengthy rest. Alla-h has taken upon the believer a covenant about many things the easiest of which is that a believer makes his statement, so he finds him truthful yet he envies him; Satan tempts and prevents him, while the ruler tracks his steps and counts his faults. One proves his disbelief if he sees the shedding of the blood of another believer as a way of life and violates his honor as a gain; so, what is the value of a believer's life after all of this?' (see Biha-r al-Anwa-r, Vol. 75, p. 276 where an Appendix disclosing benefits in the book titled Al-Gha-ba is quoted).

citing (ع) has also quoted his forefathers citing Ima-m Ali (ع) "O servant of Alla-h! My father Alla-h !(ص) descended once and said, 'O Muhammad (ع) saying, 'Gabriel (ص) the Prophet

greets you and says: I have derived for the believer an attribute from one of My own Names and called him a mu'min; for a believer is of Me and I am of him, and anyone who takes a believer lightly starts a fight with Me'" (Ibid.)

saying, 'The lowest degree (ص) has also quoted the Prophet (ع) "O servant of Alla-h! My father of apostasy is when a man hears a statement by his brother which he memorizes so that he may later expose him by it. Such people have no manners' (see Biha-r al-Anwa-r, Vol. 75, p. 276; see also Al-Maha-sin, Vol. 1, p. 104, tradition No. 83).

saying, 'If a (ع) has quoted his forefathers citing Ima-m Ali (ع) "O servant of Alla-h! My father believer says about a Muslim what he had seen with his own eyes and heard with his own ears things that shame him and undermine his dignity, he will be included by Alla-h, the most Great, the most High, in this verse: '… Those who love (to see) scandal publicized widely among the believers will have a grievous penalty in this life and in the hereafter' (Qur'a-n, 24:19) (Ja-mi` al-Akhba-r, p. 154 in a chapter about harming a believer; see also Al-Ka-fi, Vol. 2, p. 357).

(ع) "O servant of Alla-h! My father has narrated to me citing his forefathers citing Ima-m Ali saying, 'If one narrates an incident about his believing brother with which he wants to defame him or scandalize him, Alla-h Almighty will penalize him for his sin continuously till he gets out of what he had said, and he will never find an exit for it. If one brings happiness to his believing happy. And if one makes the Ahl al-Bayt (ع) brother, he will be as though he made Ahl al-Bayt happy. And if one makes the (ص) happy, he will have made the Messenger of Alla-h (ع) happy, he will have pleased Alla-h, and if one pleases Alla-h, it will (ص) Messenger of Alla-h be incumbent upon Alla-h to permit him into Paradise' (Ja-mi` al-Akhba-r, p. 90 in a chapter about pleasing a believer; see also `Iqa-b al-A`ma-l, p. 286 in a chapter about the penalty of one who narrates an incident about a believer; see Al-Ka-fi, Vol. 2, p. 192).

"I further admonish you to fear Alla-h and prefer to obey Him and hold on to His rope, for if one holds on to the rope of Alla-h, he will be guided to the Straight Path. So, fear Alla-h and do not prefer anyone over pleasing Him and doing what He likes, for this is the admonishment of Alla-h, the most High, the most Sublime, to His servants; He does not accept from them anything else, and He does not deem as great anything else. And be informed that the beings have never been held responsible for anything greater than piety, for it is our admonishment, we members of Ahl al-Bayt (ع). If you are able not to obtain of this life something about which you will tomorrow be questioned, do just that."

reached al-Nejashi, (ع) Abdulla-h ibn Sulayma-n says that when the letter of Ima-m al-Sa-diq he looked into it and said, "Surely Alla-h, there is no God but He, has said the truth, and my master [al-Sa-diq], too, has said the truth. Anyone who acts upon the contents of this letter will

surely achieve salvation." Abdulla-h kept acting upon it during his life's days (Al-Arba`i-n, p. 97, a manuscript; the entire tradition is quoted on p. 271, Tradition No. 112, Vol. 75 of Biha-r al-Anwa-r as a citation from the chapter on backbiting appended to the book titled Kashf al-Fawa-id, p. 264.

Tradition 11

Through isna-d tracked back to al-Kulaini from Muhammad ibn Yahya from Ali ibn al-Nu`ma-n to (ع) from Ibn Maskan from Khaythamah saying that he went once to visit Ima-m Abu- Ja`far said to Khaythamah, "Convey our greeting to those whom you (ع) bid him farewell. The Ima-m will see and who follow our leadership, and admonish them to fear Alla-h, the Great, and that the rich among them should visit the poor and their strong ones should visit the weaklings. The living should be present during the funeral of their dead. Let them meet at their homes, for when some of them meet each other, they will bring to life our causes; may Alla-h have mercy on a servant who keeps our causes alive. O Khaythamah! Notify our followers that only those who do deeds of righteousness have a status with Alla-h. They will never earn the honor of our mastership except through piety, and the one who sighs the most on the Judgment Day is one who describes justice yet shrinks from it to doing the opposite" (Al-Ka-fi, Vol. 2, p. 175).

Tradition 12

Through isna-d to the same man, may Alla-h have mercy on his soul, from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn `I-sa from Muhammad ibn Sina-n ibn al-Ala- ibn al-Mufaddal who quotes Ima-m Abu- Abdulla-h (ع) saying that Abu- Ja`far, blessings of Alla-h be with him, used to say, "Think highly of your fellows. Look at them with awe, and do not charge each other, nor should you oppose or envy each other. Beware of miserliness, and be sincere servants of Alla-h " (Al-Ka-fi, Vol. 2, p. 637).

Thus do we come to the conclusion of the dissertation. We plead to Him, the most Exalted One, through the medium of His overwhelming grace and tremendous honor, and through the medium of Muhammad and his progeny, the best of blessings and salutations be with them, to grant us the honor of acting upon the perfection towards which the message directs one, and not to let our portion of it be merely narrating, to reform us for the sake of our own selves and our brethren and to reform them for us; He surely is the most Merciful of those who are merciful and the most Generous when it comes to giving. All praise is due to Alla-h, Lord of the worlds, and may His blessings be with the master of His messengers and the best of His

creation, Muhammad, and with his pure Progeny.

This text has been sorted out in distant places by the one who badly needs Alla-h Almighty, Zayn ad-Di-n son of Ali ibn Ahmad ibn Muhammad ibn Ali ibn Jamal ad-Di-n ibn Taqi ibn Sa-lih ibn Ashraf al-`A-mili Takharizi, may Alla-h Almighty overlook his sins and enable him to please Him. He completed it on a Thursday, the 13th of the month of Safar, the month sealed with goodness and success, of the year 949 A.H. (May 29, 1542 A.D.), praising Him, praying to Him, surrendering to Him, seeking His forgiveness. Blessings of Alla-h be with Muhammad .and the progeny of Muhammad, the pure, the righteous